deed, a plain sign of a Corporealist; and, therefore, in the next place also,[3] of compounding the soul out of the four elements, making it to understand every corporeal thing by something of the same within itself, as fire by fire, and earth by earth ; and lastly,[15] of attributing much to fortune, and affirming, that divers of the parts of animals were made such by chance, and that there were at first certain mongrel animals, fortuitously produced, that were jSoirysvr? /ecu avSpoVpcupa, such as had something of the shape of an ox, together with the face of a, man (though they could not long continue); —which seems to give just cause of suspicion, that Erapedocles atheized in the same manner that Democritus did.

To the first of these we reply, that some others, who had also re^d Empedocles's poems, were of a different judgment from Aristotle as to that, conceiving Empedocles not to make sense but reason the criterion of truth. Thus Empiricus informs us :[c] Others say, that, according to Empedocles, the criterion of trpth is not sense, but right reason ; and also that right reason is of two sorts, the one 0cloc, or Divine, the other *avOpuwivoe,* or human : of which the Divine is inexpressible, but the human declarable.—And there might be several passages cited out of those fragments of Empedocles's poems yet left, to confirm this; but we shall produce only this one:

Tvicav TelfTiv egvue, vce; &' ? §«Xov IWffrov.^

To this sense; Suspend thy assent to the corpo--

* Arist. lib. i. cap. ii. p. 5. torn. ii. oper.

[b] Id. dePartibus. Animal, lib. i. cap. i. p. 470* to/n. ii. oper. et Phy-sicor, lib. ii. cap. viii. p. 475. et 477. [c] Lib. vii. adv. Math. sec. 122. p. 396, [A] Ib. sec. 125, p. 347.